

ENTRANCE ANTIPHON

Blest be God the Father,
and the Only Begotten Son of God,
and also the Holy Spirit,
for he has shown us his merciful love.

GLORIA

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

COLLECT

God our Father, who by sending into the
world
the Word of truth and the Spirit of
sanctification
made known to the human race your
wondrous mystery,
grant us, we pray, that in professing the true
faith,
we may acknowledge the Trinity of eternal
glory
and adore your Unity, powerful in majesty.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of
the Holy Spirit,
God, for ever and ever.
Amen.

FIRST READING Proverbs 8:22-31

A reading from the book of Proverbs.
The Wisdom of God cries aloud:
The Lord created me when his purpose first
unfolded,
before the oldest of his works.
From everlasting I was firmly set,
from the beginning, before earth came into
being.
The deep was not, when I was born,
there were no springs to gush with water.
Before the mountains were settled,
before the hills, I came to birth;
before he made the earth, the countryside,
or the first grains of the world’s dust.
When he fixed the heavens firm, I was
there,
when he drew a ring on the surface of the
deep,
when he thickened the clouds above,
when he fixed fast the springs of the deep,
when he assigned the sea its boundaries
– and the waters will not invade the shore –
when he laid down the foundations of the
earth,
I was by his side, a master craftsman,
delighting him day after day,

ever at play in his presence,
at play everywhere in his world,
delighting to be with the sons of men.

The word of the Lord.
Thanks be to God.

PSALM Psalm 8

Response:
How great is your name, O Lord our God,
through all the earth!

- When I see the heavens, the work of your hands,
the moon and the stars which you arranged,
what is man that you should keep him in mind,
mortal man that you care for him? (R.)
- Yet you have made him little less than a god;
with glory and honour you crowned him,
gave him power over the works of your hand,
put all things under his feet. (R.)
- All of them, sheep and cattle,
yes, even the savage beasts,
birds of the air, and fish
that make their way through the waters. (R.)

SECOND READING Roans 5:1-5

A reading from the letter of St Paul to the Romans.
Through our Lord Jesus Christ, by faith
we are judged righteous and at peace with
God, since it is by faith and through Jesus
that we have entered this state of grace in
which we can boast about looking forward to
God’s glory. But that is not all we can boast
about; we can boast about our sufferings.
These sufferings bring patience, as we know,
and patience brings perseverance, and
perseverance brings hope, and this hope is
not deceptive, because the love of God has
been poured into our hearts by the Holy
Spirit which has been given us.

The word of the Lord.
Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia!
Glory be to the Father, and to the Son, and to
the Holy Spirit,
the God who is, who was, and who is to
come.
Alleluia!

GOSPEL John 16:12-15

A reading from the holy Gospel according to John.

Jesus said to his disciples:

“I still have many things to say to you
but they would be too much for you now.
But when the Spirit of truth comes
he will lead you to the complete truth,
since he will not be speaking as from
himself
but will say only what he has learnt;
and he will tell you of the things to come.
He will glorify me
since all he tells you
will be taken from what is mine.
Everything the Father has is mine;

that is why I said:
All he tells you
will be taken from what is mine.”

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

PROFESSION OF FAITH

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with
the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

(all bow during the next three lines)

and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.

For our sake he was crucified under
Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and
apostolic Church.
I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.

PRAYER OVER THE OFFERINGS

Sanctify by the invocation of your name,
we pray, O Lord our God,
this oblation of our service,
and by it make of us an eternal offering to you.
Through Christ our Lord.
Amen.

COMMUNION ANTIPHON

Since you are children of God,
God has sent into your hearts the Spirit of
his Son,
the Spirit who cries out: Abba, Father.

PRAYER AFTER COMMUNION

May receiving this Sacrament, O Lord our
God,
bring us health of body and soul,
as we confess your eternal holy Trinity and
undivided Unity.
Through Christ our Lord.
Amen.

Sunday Message

THE WORD

DEEPER INTO TRUTH

(JOHN 16:12-15)



Fragment of Holy Trinity Column in Budapest

The Gospel extract for our feast today is taken from Jesus’ final speech to his disciples, in which he promises that the Holy Spirit will assist them in reaching a deeper understanding of his teaching.

He emphasises the unity between himself and the Father, a theme which has occurred before in John’s account. It may well mean that the Spirit will lead the disciples “into the very heart of all truth”: we remember that Jesus has described himself as “the way, the truth and the life”. Jesus is the Word of God, God’s most direct way of reaching out to human beings to invite them (and us) into a personal relationship, characterised by friendship. ■

DO

Make the sign of the cross: think about
the persons of the Trinity as God, Creator,
Redeemer and Sanctifier.

SAY

The love of God has been
poured into our hearts
through the Holy Spirit.
(Romans 5:5)

LEARN

In the Jewish scriptures, Wisdom is often
presented as God’s way of creating and
revealing God’s self to human beings.

At the beginning of John’s Gospel, Jesus is
presented as God’s Word (*logos*) in similar
terms to Wisdom in the Jewish writings.

The figure of Wisdom is reflected in Jesus’
ministry and teaching in the Fourth Gospel.

REFLECT

The Fourth Gospel begins by
presenting Jesus in its Prologue
as the eternal Word of God made
flesh. In the course of the narrative,
Jesus is depicted in similar terms to
the figure of the Wisdom of God in
the Jewish scriptures, which we heard
in the first reading from the Hebrew
writings in the book of Proverbs.
Wisdom in the Bible (and the wider
culture) indicated the ability to achieve
a goal or purpose, good or bad.
Wisdom is a female figure, presented
as God’s companion and instrument in
creation: this is the figure transformed
into the masculine *logos* of the
Prologue and applied to Jesus, though
he is never referred to in that way in
the course of the Gospel.

When we think about the Holy Trinity,
we talk about the Father, Son and
Holy Spirit. “Father” and “Son” are
masculine terms and figures. “Spirit”
in the Hebrew scriptures is feminine;
in the Christian scriptures, it is neuter,
neither masculine nor feminine. So, is
there perhaps something missing in
our idea of the Godhead? We might
recall that the most conservative
writer in the book of Genesis points
out – twice, in case we might miss
the point – that God created woman
in God’s image and likeness. So
where is that teaching mirrored in our
understanding of the Blessed Trinity?

Strictly speaking, the pronoun used
for the Holy Spirit should be “it”,
not “he”. We do not consider it
appropriate to refer to any person,
even an infant, as “it”. But suppose we
began to talk about the Spirit as “she”:
what difference would that make to our
understanding of God? It is true that in
the Bible the Spirit is often presented
in terms of an impersonal enabling
power, as in the Acts of the Apostles.
But in the Fourth Gospel, Jesus
presents the Spirit in more personal
terms. In our Gospel reading today,
the text says “*He* will lead you to the
complete truth”: we would probably be
uncomfortable if we heard “*It* will lead
you to the complete truth”; but how
would you feel if the reader said, “*She*
will lead you to the complete truth”?
And why would you feel that way?

As we contemplate the mystery of the
Holy Trinity, we might take this wider
biblical perspective into account. ■